SUMMARY OF THE BOOK "PASCHA OF THE LORD"

PROLOGUE

The present work, entitled "Pascha of the Lord", is divided into three parts, and each part into three chapters, which are expounded on the basis of the Scriptures and the Holy Fathers.

INTRODUCTION

God is in Trinity, Father, Son and Holy Spirit. The spiritual and material world were created "by God the Father through the Son in the Holy Spirit". After the invisible spiritual world, God made the visible material world, with every requirement for its perfection. He made the world with time, and in the order He requires of man, in paradise and in the Church.

PART ONE

The first part is devoted to the creation and fall of man, which are examined in three chapters. In the first chapter is set out the six-day creation. Day one, that is the first day, forms the beginning of material creation, and of perceptible time. Then were made heaven and earth, light and darkness in equinox. On the fourth day were created the lights of heaven, the sun, the moon, and the stars. During the six days, there was constant equinox and undiminished full-moon. On the sixth day, man was created as the light of the world, and the seventh day of rest followed thereafter. In the second chapter is described the life of man living within paradise according to the divine commandment; his ancestral sin, and the resulting death of body and soul; the loss of paradise, the confusion of material creation, and the hope of the first good-tidings given to Eve. In the third chapter is set forth the life of man on earth after his exile from paradise. The earthly life of man is divided into eight millenia. From the point of view of apostasy and repentance, it is divided into five periods: Barbarianism, Scythism, Hellenism (i.e. idolatry), Judaism, and Christianity. From the point of view of divine providence and men of God, it is divided into five spiritual ages: of Adam, of Noah, of Abraham, of Moses and the Prophets, and of the Saviour Christ. In the ages of Adam and Noah, human apostasy reaches a state of universal fleshly sin, until there arrives the cleansing flood. This is a type of saving baptism, as Noah is of Christ the Saviour, and his ark of the Church. The flood is followed by the building of the tower of Babel, and the apostasy of the nations until the fall of the land of Egypt. During the building of the tower, Eber disagreed with the builders, and

was honoured by God; he maintained the former language of Adam, and from him was descended the faithful Abraham. In the age of Abraham, that Patriarch, called by God to the land of Canaan, was blessed, and became the father of many nations, physically and spiritually. From the Patriarch Abraham were born the Patriarchs Isaac, Jacob, and his twelve sons with whom he descended into Egypt. There, after several generations, the children of Israel were enslaved by the Egyptians with the intent of genocide; but they were saved by God through Moses, when Egypt was struck by the ten plagues of Pharaoh, as being a land of unrepentant apostasy and the shadow of death.

PART TWO

The second part deals with the Pascha of the Lord. The subject is developed in three chapters: the Pascha (Passover) of the Old Testament, the new Pascha, and the eternal Pascha.

In the first chapter is examined the Old Testament Pascha as a type of the new and true Pascha of the Lord. This symbolic Pascha was first celebrated in Egypt during the tenth plague of Pharaoh, and the departure of the maltreated people of God for the promised land. Following this, the Children of Israel miraculously crossed the Red Sea, received the Law of God in Sinai, and the second year again celebrated the symbolic Pascha in the desert. The desert is a type of the Church, Egypt of sin, Pharaoh of the devil, Moses of the Saviour Christ, the sacrificed lamb of the crucified Lord, the crossing of the Red Sea of salvation in Christ, and the Passover law of the Lord's Pascha of the New Testament and of the Church. The Old Testament describes seven celebrations of the symbolic Pascha which took place before the incarnation of God the Word. By then, the apostasy of the Nations had been completed, and the sinful state of the Jews had come to pass; the world of the Gentiles had become another Babylon, and Jerusalem another Egypt. But the Son and Word of God, Jesus Christ, descending here at the end of the ages, struck down sin, which had by now reached maturity, as before symbolically He had struck down Egypt. Thus He granted salvation readily prepared to fallen man, having drawn all things together in Himself.

The Pascha of the Lord is examined in the second chapter. Before the incarnation of God, His forerunner John came as the beginning of the Gospel. God the Word was incarnate at the Annunciation of the Mother of God on the tenth day of Nisan, the day on which the lamb for the Passover sacrifice was brought into the home. Christ was born in the year 5507 after the creation of the world, or, according to today's Christian chronology, which is two years out, in the year 5509. The God-man, from His circumcision on the eighth day, His presentation on the fortieth, His submission to the Theotokos and Joseph until His baptism in the Jordan by John the Forerunner, fulfilled all justice, that is every diving virtue and command given to mankind up to that time. Through

Christ there came Grace and Truth, true worship in the spirit, the fulfilment of the Law, and new life of divinisation in the light of Tabor.After his baptism, the Lord celebrated three Passovers according to the Law, and on the fourth, He suffered as the Lamb of God, who takes away the sin of the world. Then He fulfilled all the symbols of the Old Testament Pascha, that is: the tenth, the equinox, the full-moon, the fourteenth, the six day and all the rest. When the Lord suffered for us, it was equinox and full-moon, and the sixth day, as during the six-day creation. Thus in Christ, all things are drawn together, even the temporal rules of the Paschal feast. On the sixth day of Christ's new creation, the mystery of Holy Communion was given to us in the upper room at Jerusalem, human nature was cured through the sublime prayer in the Garden of Gethsemane, and salvation of man in Christ was perfected through the suffering of Christ on the cross of Golgotha. The crucified Lord, at the end of the ages, brought about salvation in the middle of the earth, and, descending into hades, He rose on the third day. Thus was fulfilled the repose of the seventh day, and there followed the eighth, the day of the Lord, the new first day of the Resurrection. On the fortieth day occurred the assumption of human nature, which He had taken on, to heaven at the right hand of God, and on the fiftieth was sent the salvific Grace of the Holy Spirit to the disciples and the baptised faithful of the Church. Thenceforth, in this weekly cycle, we advance from the eighth day of the Resurrection, that is Sunday, through the new life in Christ of the eighth day of spiritual awakening, to the common resurrection of the eighth day of the age to come, symbols of which are now to be found in the Church: Just as the present good things of salvation in Christ form a fulfillment of the symbols of the Old Testament, so what is performed in the Orthodox Church is a symbol of the good things to come. Thus the preaching of the Apostles, and of the Saints after them,is a calling to obedience in faith to Christ crucified and risen from the dead, that is to the saving sufferings of the Lord, insofar as Pascha in the Church is the name for the passion and Resurrection of Christ.

In the third chapter is set forth the eternal Pascha of the Lord in the church. Concerning the celebration of Pascha, we find two differing Church traditions in the first centuries: the more widely-spread apostolic tradition of exactitude, and the more confined tradition of imprecision. Thus there was a lack of agreement about the feast, which was brought to an end by the first Ecumenical council, through the agreement concerning the rule governing the date of Pascha. The rule fixes the date of Pascha definitively by its four regulations. These are: the vernal equinox, not celebrating together with the Jews, the full-moon, and Sunday. The dating of Pascha according to the rule is for ever, and has been kept by the Orthodox from the time of the first Ecumenical Council down to the present. The differences which arose between the East and the West, mainly in the fifth century, did not concern the rule, but different methods of calculating the chronology, and this difference the Church cor-

rected. After the agreement concerning the feast of Pascha, the feast of the Nativity was fixed at the end of the fourth or the beginning of the fifth century, by a common agreement of the local Orthodox Churches, at the suggestion of St. John Chrysostomos. Thus from the fifth century on, i.e. from the time of the cessation of the persecutions and the great confusion of heresies, the festal calendar is already to be found well-ordered, both as to the fixed and the movable feasts. Thenceforth until the present day, this festal order has been built up with the inspiration of the Holy Spirit. The fixed and the movable feasts are connected by a regular period of 532 years. The feasts, readings from the gospels and Apostle, tones, fasts, and services, form an organised calendrical unity, and, by divine order and tradition, the new hymn of the Church, whose whole life is a festivity, a festivity in spirit and in truth, in grace and in Orthodoxy, in purity of spirit and joy of soul, by means of which the Orthodox faithful pass through this world towards the heavenly Jerusalem, where Christ is to be found. This festive path to salvation remains unchanged in Orthodoxy, and those who distort it are subject to the anathemata of the Orthodox Councils and the Fathers.

PART THREE

The third part refers to the falling away from the Pascha of the Lord, that is the Orthodox festal calendar, and the attitude of Orthodoxy to this. Three chapters develop the themes of the Jewish, the Papist, and the Ecumenist apostasies.

In the first chapter is examined the Jewish apostasy after the coming of Christ the Saviour. The Jews who did not believe in Christ became Christ-killers, and enemies of the Church and of Christians down the ages. Despite their stubborn keeping to the weak principles of the old law, they influenced the Tessarakaidekitai heretics, who insisted on keeping Pascha together with the Jews, even after the first Ecumenical Council. Thereafter the heretical Armenians and the Inconoclasts fell away from the true festal order.

The second chapter sets out the apostasy of the Papist heresy as regards the festal calendar. Their forerunners were the Westernisers and apostates of Byzantium, such as Nikeforos Gregoras and Georgios Gemistos Plethon, who were rejected in the Orthodox East, but influenced the heretical West. In the sixteenth century occurred the festal innovation of the Papists and the Papal calendar reform of 1582. By this reform, every regulation of the rule of the first Ecumenical Council was broken, right down to the concelebration of the Papists with the Jews, or even before them. The Orthodox Church rejected the Papists' festal reform, chiefly in the three Synods held in Constantinople in 1583, 1587, and 1593. The innovation was characterised by the Ecumenical Patriarch Jeremias the second as "a world-wide scandal", and

was shunned by the Orthodox as being a form of Papist apostasy. The Papists, however, continued their calendar propaganda amongst the Orthodox, and since they could provide no Christian evidence to support their reform, they were obliged to use un-patristic pseudo-scientific arguments. Finally the Orthodox rejected this scientific propoganda of the Papists, in the encyclical of 1904, during the Patriarchate of Joachim the third. Shortly afterwards, however, the calendar reform was imposed on parts of the Orthodox East, by means of the great heresy of Ecumenism.

The Ecumenist apostasy is examined in the third chapter, particularly in relation to the calendar innovation. The apostasy of man from God began with the fall of Adam in paradise and finishes with the anti-christian union of the powers of darkness through the heresy of Ecumenism. From Adam to Judaism there are three ages of apostasy: barbarity, Scythism, and Hellenism, or idolatry. Judaism is to be conceived in a double sense, as the revelation of God, and as apostasy; the former as the revelation of the Old Testament, which was fulfilled through salvation in Christ in the New Testament, and in Christianity, the Orthodox Church; the latter as the apostasy of the Jews who disobeyed God, in the Old Testament, in the New, and in the Christian epoch. Apostate Judaism persecuted the Judaism of revelation and Christianity; it serves the "mystery of iniquity" about which the Apostle Paul speaks, and which will end with the coming of Antichrist. The Jewish apostasy strengthens that of the Gentiles, and finally unites with it. The heathen who did not believe in the Saviour Christ persecuted the Church from without and within, as did the unbelieving Jews: from without through the persecution of heathen rulers and false religions, and from within through heresies. Heresies were conquered in the Orthodox East, but obtained in the errant West, through the great heresy of papism, which combines in an anti-christian manner both religious and political authority. Papism does not possess the unity of the Orthodox faith, but only religio-political unity of a worldly nature. An offspring of Papism is the Protestant heresy, which appeared in the sixteenth century. The Protestants have neither unity of faith nor unity of centralised administration like the Papists, and thus have split into innumereable religious groupings. When, more recently, they began to seek after the unity of the Protestant world, they reacted against the unity of the Orthodox faith, and pursued their reunion on an administrative and worldly basis. Thus Protestant Ecumenism is revealed as an union without unity of faith, that is an union in apostasy. Papist Ecumenism was thereafter similarly organised.

Chiefly following the fall of Constantinople in 1453, the unbelieving Jews remained virtually free in their anti-christian activities. As a result of resistance to them on the part of some Western rulers, they tried systematically to take over the economy, science, political power, and the organisation of dark pow-

ers. Thus there appeared the organised Jewish apostasy of the latest centuries, through economics, scientism, Masonry, Marxism, Chiliasm, and Ecumenism, that is dark powers which belong to this one centre of Sionism. Ecumenism is double -- political and religious; Political Ecumenism has as its aim the foundation of one world-Sionist government; religious Ecumenism is divided between Protestant Ecumenism, led by the World Council of Churches, Papist Ecumenism, led by the Vatican and the Pope, and inter-religious Ecumenism, which aims at the creation of a syncretistic world-religion of Sionist inspiration and direction. Ecumenist apostasy develops methodically in three stages: in the first, the heresiarch of the Papists, the Pope, who by then is working with the dark powers, is supported as the leader of the so-called Christian world; in the second there will be attempted, if possible, the union of all the religions of the world under the Pope; in the third, the Sionists will openly take over the leadership of the pan-heresy or pan-religion or pan-church of Ecumenism, as they call it. Political and religious ecumenism will then unite, and in this final apostasy will support the Antichrist as the political and religious leader of the world. Ecumenism keeps silence about the Christian faith for the sake of organisational unity, and this leads to world atheism, and world union in anti-christian apostasy.

In this century, the Sionists have thrown down two Orthodox powers of the East, one political, that is Orthodox Russia, and one spiritual, that is the Ecumenical Patriarchate of Constantinople, Russia in 1917-18 through Marxism, and the Ecumenical Patriarchate through Ecumenism. In 1920 was published the well-known Ecumenist encyclical of the Ecumenical Patriarchate, after which Ecumenism organised itself and advanced rapidly. Through this encyclical, the heresy of Ecumenism is preached officially, more specifically non-resistance to heresy, silence about the dogmatic differences between Orthodoxy and heterodoxy, and the Ecumenist heresy itself, starting with the reform of the Orthodox calendar, and the finishing with the "common cup" towards gradual, and, if possible, imperceptible, "union" without Orthodoxy of orthodox and unrepentant heretics.Towards the realisation of the Ecumenist programme, Meletios Metaxakis was advanced by political pressure to the throne of Metropolitan of Athens, and subsequently to the Patriarchate of Constantinople, and Chrysostomos Pappadopoulos to the throne of Metropolitan or Archbishop of Athens.So in 1923, there met in Constantinople the Ecumenist "Panorthodox Consultation", in which was decided the acceptance of the unorthodox calendar innovation.In 1924 this was applied for the fixed feasts in Greece and the Ecumenical Patriarchate, with a view to its extension in time to the Paschalion also. The innovated calendar has been used in the calculation of Pascha also in the Orthodox Church of Finland since 1917, with the toleration or approval of the heads of the other local Orthodox Churches.By this innovation, the festal unity of Orthodoxy was broken, and

there began in practise the collapse of the Orthodox into the pan-heresy of Ecumenism. Today this Ecumenist falling away is almost completed, and finds itself now at the stage before the "common cup"; that is, we await only the announcement of this anti-ecclesiastical union and the ordering of various related questions.

Apart from the Ecumenical patriarchate and the Churches of Greece and Romania, in 1924 the other Orthodox Churches did not agree to accept the calendar innovation. The Patriarchate of Alexandria put up a firm resistance. In time, however, the innovation was accepted by the majority of the Church. Today the Patristic calendar is kept by the Patriarchate of Jerusalem, the Church of Russia, and the majority of the Russian diaspora, the Church of Serbia, the Holy Mountain, and by those who opose the calendar innovation and Ecumenism in general in the territories of the other Churches. In Greece, resistance to Ecumenism was practised both with cutting off communion and without doing so; the latter particularly within the Synod of the Hierarchy by certain bishops, most notable of whom was Eirenaios of Kassandreia; resistance with cutting off communion was practised from 1924 on by Orthodox laypeople, monks and clergy. In 1935, three bishops joined them, the chief of whom was Metropolitan Chrysostomos, formerly of Florina. Thus the Church of Greece was divided into innovators and resistance. The innovators persecuted the resistance with anti-christian, anti-canonical and political means to the point of bloodshed and murder. During this persecution, the followers of the innovation also fell into ecclesiological error concerning the loss of Divine Grace and invalid mysteries: thus they neither recognise the resistance, nor the sacraments performed by them, unless for reasons of proselytism. As a result, many of the resistance fell into the same error, which they echoed in their polemics. The traditionalist Hierarch Chrysostomos of Florina dealt with this theologically, and fought against both the calendar innovation, and the error concerning invalid sacraments, i.e. mistaken ecclesiology.

In 1984, the traditionalist bishop Cyprian of Oropos and Fili set forth the patristic ecclesiological views on the subject. According to these, "the Church is one, in heaven and on earth", infallible and unconquerable. It is however possible for the local Churches on earth to fall prey, to be vanquished, and to fall into heresy. This happened in the case of the Western Church, which fell long ago into the heresies of Papism and Protestantism. When a bishop or priest preaches heresy publically, the faithful have the right to cut off ecclesiastical communion with him, in resistance to heresy, and in support of Orthodoxy. From 1924, the Church of Greece has been divided by the calendar innovation into innovators and resistance. The innovators have not as yet been judged by the Church, and thus their mysteries are valid, whereas their

sentences against resistant Orthodox are invalid. Thus the return of such innovators to the proper order and calendar of the Church is easy, through repentance according to the example of the Fathers; any member of the innovating party can easily be transferred to the resistance. The aim of the resistance is that the Church should be united in the Orthodox faith through an union council. A great and lawful struggle is required for this, as St. Basil says [6243]. All the Ecumenical Councils were the fruit of the Saints' struggle against heresy. Similarly, in Greece today we will arrive at an Orthodox union council of the divided church of Greece through a like struggle; a patristic foundation; resistance following the example of the Saints; collaboration of the resistance in the Orthodox faith and in the love of truth; struggle against the calendar innovation, and more generally against Ecumenism; a lawful struggle until death; and our Lord Jesus Christ will again grant the victory of faith.

6243. St. Basil, PG. 31, 1540.